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AND

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To the Friends of the "GOSPEL MESSENGER."

EACH denomination of Christians in our country, with scarce an exception, has under its direction a periodical publication. It is a quarterly, or a monthly, or a weekly, and some Churches avail themselves of *all* these means of diffusing light, and sustaining or augmenting their strength. The periodical is a medium of communication between the Ministry and the Laity, and thus is an auxiliary to, or a substitute, (where circumstances render it necessary) for the pulpit. Much instruction, valuable and yet not sufficiently dignified for the pulpit, may be imparted by the printed sheet. The "lesser morals," that is, industry, decorum, good manners in general, are obviously with more propriety, inculcated by the one method rather than the other. The minister can seldom, without perhaps giving offence, ruffling his own temper, or producing an unfavourable reaction, interrupting his sermon to reprove the levity which may meet his eye, or request those, who irreverently stand about the Church doors, during divine service, either to come in, or to retire. But a hint in the religious paper invites attention to the subject exclusively, and not to him who gives it (for the author is of course unknown) and there is no danger of its being considered too personal, as assailing the offender, instead of the offence. If friendly discussion of questions in political and other sciences has a favourable tendency in correcting error, and advancing truth, it cannot but be useful for different minds to compare their views and bring forward the information, they have gathered, on points in theology. And if curiosity is naturally awakened by the occurrences which affect the present fleeting scene, how much more reasonably does it look into the progress of the Redeemer's kingdom, and desire to know, whether it is enlarging or contracting its territory; what people have received, or rejected the gospel; and in particular what is the moral and religious condition and prospects of one's own country. A religious periodical, intended for general circulation, will have the variety, (if the comparison may be allowed,) of the Holy Bible. It will be didactic, unfolding and enforcing the principles of religious truth, according to the best judgment of its Editors. Occurrences in the Church of Christ, and particularly in that branch of it, under whose auspices the work is conducted, will of course be narrated. Under this head, there will be a brief review of "*New Publications*," those in particular, which it may be necessary to censure or correct on the one hand, or to recommend on the other. *Biographical notices* of the friends of the Church, who are daily passing from the present scene, should be introduced for admonition, instruction, and incitement, and to enforce the obligation on the part of survivors, to fill up the places of honour and usefulness, which death has made vacant.

Devotional essays both in prose and poetry cannot be overlooked by a publication whose chief business is with the affections, which has to do not with the understanding only, but while it exercises and enlightens this, must be considered as having accomplished nothing, if it does not impress the heart, and move the will. Such has been the plan marked out and pursued for many years, by the conductors of the "GOSPEL MESSENGER." *Doctrinal truth; devotional composition, religious history, (including notices of new books,) and biography* have been our topics. We have been encouraged to persevere, by the hope that some light and some warmth may have been, or may yet be imparted by our pages; by the belief that there is a demand, though it is limited, for a publication of this character, and that our people, if not supplied by a source which they deem unexceptionable, may seek to indulge their curiosity elsewhere, and not without moral danger; not by any want of confidence in one or more papers, edited by our brethren in other dioceses, but by a conviction, that our diocese needs a periodical of its own, as a medium of interchanging sentiments on subjects of common religious interest, with our brethren in other dioceses; between members of our own diocese residing distantly from each other; and in particular of conveying to our parishes, opinions and information which our "ecclesiastical authority," may deem it useful to communicate to them.

It is due to candour to state that we have gone on, not without discouragement. Our list of subscribers, even if they all paid, is scarcely adequate to the indispensable expenditure, which is simply the printer's moderate bill. The work could not have been sustained, but for the liberality of some friends, who have taken more than one copy, and have occasionally made advances, and especially by the patience and zeal of the worthy publisher. Our friends are steadfast, but death has been among them. Nothing but death could have separated individuals, whom we might name, from our cause. Several persons have seen fit to withdraw their aid. Possibly their pecuniary circumstances made it necessary. Doubtless the amount of their subscription, would procure a more instructive and interesting book, but could they by the same contribution more effectually promote the welfare of the diocese? This is a question, which we respectfully submit to the consideration of all those members of the Protestant Episcopal Church in South-Carolina, who can, without much inconvenience, give us their influence as subscribers. If the decision of intelligent pious members of our communion be against the publication, the conductors will not merely acquiesce, but find satisfaction in being released from the degree of care and toil inseparable from their office. But under the impression, that such a publication is necessary, and may be made very useful, notwithstanding our not bright prospects, we venture on our eleventh year. The favour of every clergyman and communicant of our Church, we ask, we may not unreasonably expect, and if they cannot individually, or by two or three associating for the purpose, become subscribers, we ask their influence with their friends and neighbours; and their constant and fervent prayers, that we may have the requisite knowledge and judgment, piety and charity, and that the divine blessing in every respect may attend the undertaking.

THE CONDUCTORS.

We cannot but entertain a very low opinion of the man, who professedly belongs to any religious Society, and yet evinces an indifference to the interests, and a hostility to the institutions and doctrines of that Society. There is in such conduct a disregard of solemn obligation, an inconsistency and want of common honesty, which would not be tolerated in civil or commercial associations.

Presbyterian.

**THE APOSTLES' CREED BRIEFLY EXPLAINED AND PRACTICALLY
CONSIDERED.**

(Continued from page 364, Vol. X.)

The eighth Article of the Apostles' Creed is "I believe in the Holy Ghost." Respecting this person of the holy and undivided Trinity, what do the Scriptures teach? In the first place, he is revealed to us as a *divine* Being. Peter said to Ananias, "why has Satan filled thine heart to lie to the Holy Ghost. Thou hast not lied unto men, but unto God." This is a double assertion. The Holy Ghost is not a man. He is God. St. Paul speaks of the body, as the temple of *God*, and in the same epistle, he calls it the temple of the *Holy Ghost*. St. Peter says, the prophecy came not in old time by the will of man; but holy men of God, spake as they were moved by the Holy Ghost. Now St. Paul says, "*all* Scripture is given by inspiration of *God*." Therefore the Holy Ghost is God, unless we should say the inspired writers were doubly inspired, by a creature, and by the Creator. But it is not necessary to multiply such quotations, since not only the great attributes of the divinity, creation and eternity, are ascribed to the Holy Ghost, but the same deeds, spoken of as performed by the Father or the Son, by one inspired writer, are attributed by another to the Holy Ghost. Indeed the evidences of his divinity are so abundant, that some indiscriminating readers have confounded his existence with that of the Father, as if they were the same person. The opposite error of supposing him a creature has been rarely adopted. But in this as in many other instances, truth avoids both extremes. The distinction of his person as well as the divinity of his nature, is plainly set forth in the holy Scriptures. I observe then,

In the second place, the Holy Ghost is distinguished from the Father and the Son, in many texts of Scripture. He is distinguished from the Son of God. "No man can say Jesus is the Lord, but by the Holy Ghost." Here he by whom, and he of whom we speak, are clearly separated. He is distinguished from the *Father*: "Now the Lord God, and his Spirit hath sent me." "The flock over which the *Holy Ghost* hath made you overseers, to feed the Church of *God*." "The Comforter whom the Father will send:" the person sending, and the one sent, are here separated. He is distinguished from *both*, in innumerable texts of the Old and New Testament. Great pains have been taken to invalidate a text to this effect in St. John's first epistle. But this text needs not be insisted on, since there are so many corresponding assertions. Thus, in Isaiah, "the *Lord* God, and his *Spirit* hath sent me. Thus saith the *Lord* thy *Redeemer*." Here the mission of the prophet is attributed, first, to the Lord God, secondly, to his Spirit, and thirdly, to the Redeemer. The baptismal form marks the same distinction, between the *Holy Ghost*, and the *Father* and the *Son*. In his benediction, St. Paul, notes it also, "the communion of the *Holy Ghost*, the grace of the *Lord* Jesus Christ, and the love of *God*, be with you all."

In like manner "now there are diversities of gifts but the same *Spirit*; and there are differences of administrations, but the same *Lord*,

and there are diversities of operations, but the same *God*." He who established us with you, is *Christ*, and hath anointed us, is *God*, who also hath sealed us and given the earnest of the *Spirit* in our hearts. Again, "grieve not the *Holy Spirit of God*," "and be ye kind one to another, tender hearted, forgiving one another even as *God* for *Christ's* sake hath forgiven you." "Ye are of the household of *God*, and are built upon the foundation of the Apostles and Prophets, *Jesus Christ* himself being the chief corner-stone. In whom ye are also builded together for a habitation of *God* through the *Spirit*." "Remembering your patience of hope in our Lord *Jesus Christ*, knowing your election of *God*, for our gospel came in the *Holy Ghost*." "The blood of *Christ*, who through the eternal *Spirit*, offered himself without spot to *God*. St. Peter also marks the distinction, "God anointed Jesus of Nazareth with the *Holy Ghost*." And so does St. Jude, "praying in the *Holy Ghost*, keep yourselves in the love of *God*, looking for the mercy of our Lord *Jesus Christ*." These passages, and others which might be cited, abundantly prove, that there is a distinction between the other persons of the Godhead and the *Holy Ghost*; and not that this is merely another name for the Divine Being, as some inattentive readers of Scripture have supposed. We do not undertake to state in *what* this distinction consists. The lines between the attributes, the offices, and the actions of the one and the other, are not definitely traced out in the Scriptures. It is not material how this distinction is designated, whether by denominating them the first, and the second, and the third persons in the Trinity, or by any other name. All that the Scriptures clearly teach on this point is the fact of a distinction. But some, who would be wise above what is written, meet us with the objection, how can this thing be? How can he be distinct from the Father, and yet a Divine Being? We reply, the word of *God* has not satisfied *this how*, and of course man cannot. We reply, we know not the manner of our own existence: we cannot explain the mysterious union of body and spirit in the one man, we do not expect then to understand the union in the Godhead. Our infallible guide, the holy volume, tells us that the *Holy Ghost* is *God*, and that he is *in some sense* distinct from the Father and the Son. We therefore believe, and are sure, that both these doctrines are true.

In the third place, the *offices* of the *Holy Ghost*, are represented in the Scriptures, to be many and important. These are of two classes, ordinary and extraordinary, in both of which, however, *mankind at large*, either directly or indirectly are deeply interested. His extraordinary offices are four—first, working miracles, thus: St. Paul did "mighty signs and wonders, by the power of the *Spirit of God*." Secondly, prophesying: "would *God*," said Moses, "that all the Lord's people were prophets, and that the Lord would put his *Spirit* upon them." We read, "the *Spirit of God* came upon Balaam." David says, "the *Spirit of the Lord* spake by me." "There stood up one named Agabus, and signified by the *Spirit*, that there should be a great dearth, which came to pass."

Thirdly, Inspiration. "In old time," says St. Peter, "holy men spake as they were moved by the *Holy Ghost*." "The *Holy Ghost*,"

said our Saviour to his apostles, "shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "He will guide you into all truth." "The things of God, knoweth no man but the Spirit of God," says St. Paul, "now we," that is, the inspired *teachers*, "have received the Spirit of God that we might know the things that are freely given to us of God, which things we also speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." The fourth office is special instruction to individuals. Thus it is said, as early as under the patriarchal dispensation of Joseph, after his interpreting Pharoah's dream, "can we find such a man as this is, in whom the Spirit of God is." And of Joshua, "a man in whom is the Spirit." The Spirit said unto Ezekiel, "go shut thyself within thy house," unto Philip, "go and join thyself to this chariot," and to Peter, "behold three men seek thee, go with them, nothing doubting," and to Paul, "that he should not go up to Jerusalem alone." When the Apostles were brought before magistrates, the Holy Ghost taught them, in the same hour, what they ought to say. These offices belonged to the age of *miracles*. But they are not necessary at the present day, for the evidences of the truth of our religion are sufficient, and the volume of inspiration is completed. Yet we are told that the Spirit is to abide with the Church, even to the end of the world, and that "the manifestation of the Spirit, is given to *every man* to profit withal." "The promise is to you, and your children, and to *all* that are afar off." It follows therefore, that his operations on earth are *still going on*, and that all men are in some sense the subjects of his benevolent attention.

His *ordinary* offices are three.

Instruction. In virtue of his having inspired the sacred writers, he bears to all, who have the Bible the relation of an instructor. This sacred book is complete, and therefore he may be truly said to guide men into *all truth*. God will continue to preserve among men, this lamp to their feet, and thus fulfill the promise that the Spirit of Truth should "*abide with them forever*." But that he also discharges the office of instructor in a *special way*, seems to be intimated in those Scriptures, which declare that he helpeth our infirmities, that is, he helpeth the weak mind to comprehend sacred truth, as we are told the understanding of the apostles, was opened that they might understand the Scriptures; that he suggests good thoughts, thus inclining men to go to the great fountain of light; and that he fortifies the resolution; thus cherishing the persevering industry, which naturally leads to advancement in religious knowledge. And when we mark the proficency, in the wisdom unto salvation of those persons, whose intelligence and knowledge are below the ordinary standard, who even cannot read, we are naturally led to believe, that they have enjoyed that teaching which cometh directly from on high, and which was vouchsafed to the Israelites. "Thou gavest thy good Spirit," says Nehemiah, "to instruct them;" and to the disciples in the first ages of Christianity. Analogy favours this idea. If the Spirit invisibly administers consolation, and purification, and excitement, why should he not *instruction*, where it is necessary, not to supersede Scripture but

to supply the deficiency where this light is *not*, and to give it additional efficacy, where it is enjoyed. One of the effects of sin is to blind the understanding, in relation to spiritual concerns. When the Spirit sanctifies the heart, he of course removes the veil from the mental sight. He gives man spiritual discernment, and in this view, he is a special instructor to the disciple of Christ, in every age.

Consolation is another office which belongs to the Holy Ghost. This too he discharges *in part*, through the medium of the Scriptures he has indited, for who that has received them will deny that their consolations are many, great and altogether peculiar. But when we mark the address of our Lord to his beloved apostles greatly afflicted in the prospect of their separation—"Let not your heart be troubled, ye believe in God, believe also in me. I will send you another Comforter that he may abide with you forever;" and the declaration of St. Paul, that the Spirit has a lively sympathy with men, that he prays for them with groanings which cannot be uttered, and that he helps their infirmities, we cannot doubt, that he does operate upon the mind of the believer, so as to bring home to him the truths of Scripture, to sustain his energies, and in various ways, perfectly within the power of the Almighty, who knoweth and searcheth the heart, to administer such consolation as he needs, and as he could derive from no other source. When we behold him patient under tribulation, and rejoicing in hope, rising above the flood of adversity, in which so many are daily overwhelmed, we cannot doubt that he has more than human succour, and a comforter whom the world knows not of. How often is the Christian seen, calm and resigned, and full of spiritual joy in the day of trouble, in a manner and degree which are perfectly astonishing. Of himself he can do nothing. He trembles at the calamity in *prospect*. But, having the divine armour, he resists another and another shock, and from every encounter acquires new strength, new courage, and firmer hope "not unto us, oh Lord, not unto to us, but unto thy name be the glory."

The *Sanctification* of believers, is another office assigned to the Holy Ghost. Undoubtedly to make men holy, is the great design of those Scriptures which proceeded from this blessed Spirit. But, that he also, in a *direct* manner influences men, that he *inclines* them to holiness, just as, though in a very inferior degree, one man may influence another, or with a like power, by which the evil spirit inclines or tempts them, the contrary way, must be admitted by those who consult the Scriptures, and the experience of the Christian world. When David prays, "create in me a clean heart, O God; and renew a right spirit within me," he subjoins "take not thy Holy Spirit from me; uphold me with thy free Spirit;" thus referring his purification and rectification to this divine person. Isaiah, describing the sinfulness of his country, under sensible images, despairs of better times "until the Spirit be poured from us on high; then judgment shall dwell in the wilderness and righteousness remain in the fruitful field." St. Paul is explicit, "as many as are led by the Spirit of God, *they* are the sons of God." "Ye are sanctified by the Spirit of our God." "God hath from the beginning chosen you to salvation through sanctification of the Spirit." And as the general principle of

holiness, so the particular virtues of the Christian, "love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance," are declared to be the fruits of the Spirit. It is not material to inquire, *in what manner* this important purpose of the Divine Spirit is effected. Whether by suggesting motives previously known, or new ones to the mind, or by some other means. That he *can* sanctify, and that he does sanctify the heart, are the points of unspeakable interest to us, and God be praised, that they are so well established.— This Spirit raised up Jesus from the dead; and will hereafter quicken the mortal bodies of all the Saints, as St. Paul tells us. We perceive then, that his relation to soul and body, is of a *similar* character. Both are to be quickened by him. He careth for our bodies and our souls. He can with equal ease call into life the sleeping dust, and awaken the torpid faculties of the soul. Such are the offices which, in the economy of redemption, it appears belong to the Holy Ghost. They are sometimes, it is admitted, attributed to the other persons; thus St. Peter attributes the gift of miracles to Christ, "By the name of Jesus Christ doth this man stand here whole;" and so of the other offices, as in like manner the special offices of the first and second persons of the Trinity are attributed to the Holy Ghost; thus Job says, "the Spirit of God hath *made* me." All we maintain is, that the several offices enumerated are more particularly assigned to the Holy Ghost, and to the others only *occasionally*, and probably only in virtue of that mysterious union by which the act of any one of the persons may be considered as the act of any other. To some reflections suggested by our subject, I would now ask your attention.

I. Valuable, yea indispensable to men are the influences of the Holy Spirit of God. If human power had been sufficient to enlighten the mind, and sanctify the heart; if an angel could have effected these great purposes, God the Holy Ghost would not have come upon the earth. But let us not suppose, that we have nothing to do, but to sit still until the Spirit comes to our heart. He comes to those only who *ask* for him, and who diligently seek him. "If any will *do* his will, he shall know of the doctrine, whether it be of God." Man must work out his own salvation with fear and trembling, if he would have God work in him both to will and to do. "Sanctify the Lord God in your hearts," which is an apostolic injunction, clearly teaches the necessity of human co-operation with the Holy Spirit. Even if the Spirit has been with us he will depart, unless we cherish his influence. The Jews vexed the Holy Spirit, therefore he was turned to be their enemy. We are warned "quench not the Spirit." And again, "Into a malicious soul wisdom shall not enter; nor dwell in the body that is subject unto sin. For the Holy Spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in."

And let me add, not to co-operate with the Divine endeavours for our eternal salvation; to decline the benevolent assistance of the Holy Ghost; to refuse the use of those means of grace, without which his teaching and purification cannot be expected; to compel him—to withdraw from us—to cease to strive with us—to let us alone, are sins against

ourselves, and against our Father in heaven, of a very aggravated character. Such was the sin of the Hebrews, for which they have been, and are most signally punished. "Ye do always resist the Holy Ghost," says St. Paul, "as your fathers did, so do ye." Let us beware then not to grieve the Holy Spirit, for assuredly if we pass through life grieving him—if we continue to the end of our days, refusing his gracious offers—if we die with this sin unrepented of, we shall be condemned, and that without remedy. Whether the blasphemy against the Holy Ghost, of which St. Matthew speaks in such alarming terms, be this very common sin of neglecting his kind offers, or an offence peculiar to the age of the apostles, and which men are in no danger of committing now, is not a question of much importance since we know that it is true of every sin whatever—that unrepented of, it will not be forgiven, either in this world or in that come, and there is no reason to believe that any sin truly repented of will not be forgiven.

II. How grateful ought we to be to this holy Spirit of Truth, Consolation and Sanctification. The Bible, authenticated by prophecy and miracles, free from all mixture of error, and thoroughly furnished for every spiritual desire of man: the memory of sorrows mitigated, and of success, in the conflict with temptation: the consciousness of a desire to be holy: these are some of the claims of the Holy Spirit to our ardent, and everlasting gratitude. Let us praise him with our lips, and in our lives, by taking heed to his counsels, cherishing his holy influence and co-operating faithfully even unto the end in the endeavour to flee from that which is evil, and to cleave to that which is good. Art thou like David, full of heaviness, looking for some to take pity, but there was none, or as Job, satisfied that the men of the *world* are all miserable comforters? Come to the Divine Comforter who can relieve the soul. He is near: he is willing: why tarriest thou?

In conclusion we would remark, how the doctrine of the Trinity is incorporated with the whole body of Scripture. It does not rest merely upon texts of Scripture which may be explained away or even expunged. It forms a part of the whole system of truth, and duty, and hope. It is the necessary consequence of those views of the Holy Ghost, which we trust have been shown to be scriptural. If those views are practical then the doctrine of the Trinity is not a speculation, but practical doctrine, essential to our guidance and comfort and sanctification. This is, after all, the great foundation of this doctrine. No matter whether the word be in Scripture or not. No matter whether we find the three persons enumerated in a single verse or not. The doctrine, as held by the Church, is a key to the whole volume. Deny it, and you encounter a mass of contradictions. You find the three persons each represented as God, declared to be distinct and yet to be in unity. Admit our doctrine and all is clear. It is the only canon of interpretation applicable in the case.



Paganism is derived from the latin word *Paganus*, which signifies a Village, because idolatry lasted so much longer in villages, than in cities.

**EXTRACT FROM
A SERMON ON THE DEATH OF MRS. HANNAH MORE.
From the Christian Remembrancer.**

It a peculiar advantage which we possess in studying the character of this bright ornament of the Church, that we may read it in the living language of her own writings. Her pen and her example wrought together. What one taught, the other confirmed, illustrated, interpreted. ‘If it be absurd,’ said she, ‘to expect perfection, it is not unreasonable to expect *consistency*.’ And consistent she ever was. From the religion which she recommended to others, we may learn what that was, which, while living, spread around her, in the beautiful language of one who saw her nearly in her last moments, ‘an atmosphere of love,’ and led her to express to the same elegant writer as the awful hour of her change drew on, ‘the sentiments of a humble and penitent believer in Jesus Christ, assuring him that she reposed her hopes of salvation on His merits alone, and expressing at the same time a firm and joyful affiance on His unchangeable promises.’ Her creed, as expressed in her Moral Sketches, is fully scriptural, simple as that ancient form which bears the name of the Apostles, and indeed almost identical in all but words. ‘Christianity,’ says she, ‘hangs on a few plain truths; that God is, and that he is the rewarder of all that seek him; that man has apostatized from his original character, and by it has forfeited his original destination; that Christ came into the world and died upon the cross, to expiate sin, and to save sinners; that, after his ascension into heaven, he did not leave his work imperfect. He sent his Holy Spirit, who performed his first office by giving to the Apostles miraculous powers. His offices did not cease there; he has indeed withdrawn his miraculous gifts, but he still continues his silent but powerful operations, and that in their due order,—first, that of convincing of sin, and of changing the heart of the sinner, before he assumes the gracious character of the Comforter.’ ‘This religion of facts,’ adds she, ‘the poorest listeners in the aisles of our churches understand sufficiently to be made by it wise unto salvation. They are saved by a *practical belief* of a few simple, but inestimable truths.’

This expression, ‘practical belief,’ is especially worthy our attention, as it describes so clearly the writings and the character of our departed friend. She was altogether a *practical believer*. With the most entire decision of opinion, she was no dogmatist, no controversialist. All her belief had respect to some practical end; all her practice was founded on some revealed truth. The very titles of her treatises are evidence how careful she was never to depreciate the indissoluble connexion which God has instituted between the two requirements, between a sound creed and a pure practice, between godliness and morality. When she treats of Piety, it is ‘*Practical Piety*;’ when she discourses on Morals, they are ‘*Christian Morals*.’ ‘We cannot be saved,’ is her doctrine, ‘*by the merit* of our good works, without setting at nought the merits and death of Christ; and we cannot be saved *without* them, unless we set at nought God’s holiness, and make him a favourer of sin.’ ‘There is no true virtue,’ was her maxim, ‘that is not found-

ed in religion ;' and she adds, and ' no true religion which is not maintained by prayer.' There was nothing, therefore, which she more earnestly enforced, and which, we may well believe, she more sedulously practised, than prayer. In the 'feverish delirium' of her 'last illness,' says the brief but expressive memoir before noticed, 'not seldom she broke forth into earnest prayer and devout ejaculation.' While none could be less suspected of mere formality, none was more observant of the forms of devotion, and the outward means of grace. She was diligent and regular in the practice of family prayer, in sanctification of the Sabbath, in attendance on the services of the Church, and at the table of her Lord. 'Private prayer,' she observes, 'public worship, the observance of the Sabbath, a standing ministry, sacramental ordinances, are all of them so admirably adapted to those sublimely mysterious cravings of the mind which distinguish man from all inferior animals, by rendering him the subject of hopes and fears which nothing earthly can realise or satisfy, that it is difficult to say whether these sacred institutions most bespeak the wisdom or the goodness of that Supreme Benefactor, who alone could have thus applied a remedy, because he alone could have penetrated the most hidden recesses of that nature which required it.' And that her religion flowed pure from the head-spring of eternal life and truth, the Scriptures of God, who can doubt who compares with those Scriptures her life and her writings? 'Let us take,' is the advice which she gave, and exemplified through life, 'the BIBLE for the subject of our meditation, for the ground of our prayer, the rule of our conduct, the anchor of our hope the standard of our faith.'

It was this last Christian practice, this habitual and devotional reference to Scripture, that preserved her a conscientious and enlightened member of THE CHURCH OF ENGLAND. Her character of **Candidus**, in the Christian Morals, is intended to personify her principles in this respect. He is called 'a genuine son of the Reformation.' He is represented as rejecting with contempt the absurd idea that our Church may be forsaken by those who agree with her in all essential points, merely because she is not *faultless*; which one communion only, and that probably the most corrupt to which the Christian name can apply, ever pretended to be. 'Satisfied,' says the writer, 'that it is the *best* of all the churches which *exist*, he never troubles himself to inquire if it be the *best* that is *possible*. In the Church of England he is contented with excellence, and is satisfied to wait for perfection till he is admitted a member of the Church triumphant.'—In her admirable Hints for the Education of a young Princess, who, in the inscrutable providence of God, was never permitted to realize the holy precepts of her teacher, the illustrious author writes: 'Our Church occupies a kind of middle place; neither multiplying ceremonies, nor affecting pompousness of public worship with the Lutheran Church, nor rejecting all ceremonies and all liturgical solemnity with the Church of Geneva;—a temperament thus singular, adopted and adhered to in times of unadvanced light and much polemical dissonance, amid jarring interests and political intrigues, conveys the idea of something more excellent than could have been expected from mere human wisdom.'

Speaking further of our Church, the pious author adds, ‘She alone avoids all extremes. Though her worship be wisely popular, it is also deeply spiritual. Though simple it is sublime.’ ‘In enumerating the merits of our admirable Establishment, we must not rest in the superiority of her forms, excellent as they are, but must extend the praise, where it is so justly due, to the more important article of her doctrines. For, after all, it is her luminous exhibition of Christian truth that has been the grand spirit and fountain of the good which she has produced. It is the spirituality of her worship, it is the rich infusion of Scripture, it is the deep confessions of sin, it is the earnest invocations of mercy, it is the large enumeration of spiritual wants, and the abundant supply of corresponding blessings, with which her liturgy abounds, that are so happily calculated to give the tone of piety to her children.’ ‘If ever the principles of any of her ministers should degenerate, her service would be protected from the vicissitude. No sentiments but those of her prescribed ritual can ever find their way into the desk, and the desk will always be a safe and permanent standard for the pulpit itself, as well as a test by which others may ascertain its purity.’

Our venerated instructress had a keen sense of the danger accruing to religious principles from *a popular depreciation of the character of the Clergy*. That the attacks on the Christian ministry do not proceed from a Christian party is obvious from Christ’s own rule, ‘Ye shall know them by their fruits.’ By trying these spirits by the Scripture rule, their real character soon becomes apparent. ‘Charity,’ says the Apostle, ‘rejoiceth not in iniquity, but rejoiceth in the truth.’—Now this charity, which is the bond of all Christian perfection, is wholly opposite to the quality by which the calumniators of the Clergy are distinguished. They ‘rejoice in iniquity.’ If an individual out of a body of ten thousand men, commits even the slightest impropriety, and much more a real ‘iniquity,’ it is to these persons immediately a subject of the most turbulent joy. They do not affect to grieve at the injuries resulting from the inconsistency of a Clergyman; they openly insult the delinquent, and with him the creed he has professed. And so little do they rejoice in the truth, that, if a malicious fabrication against a Clergyman is exposed, they will neither give the exposure currency or acknowledged credence, unless it be impossible to do otherwise, and then they will assent with the most evident reluctance. So far from rejoicing in the truth, they are often the wilful artificers of the falsehood. And they are as unjust as they are uncharitable; for they ascribe to the whole body of the Clergy the real or imaginary vices of the few. They would persuade the people that the whole body of the Clergy are what the people see with their own eyes they are not; what the very paucity of the instances alleged proves them not to be. And these traducers are as absurd as unjust; for they make the unworthiness of individual ministers a plea for deserting the Church altogether; as if the same plea were not applicable to every communion and every society, as well as the Church of England. If by this system the Clergy alone were the sufferers, their pulpits ought to be silent on the charge, and their lives alone eloquent. But the Clergy are not the only

party assailed, nor indeed does the assailant regard *them*. He assails all the pulpit is bound to defend. He knows that whatever degrades the Clergy, degrades the Church: he knows that whatever weakens the Church, weakens order, and morality and restraint; and these are his aim. He remembers, like Candidus, though with very opposite views, 'that, at no very remote period, when the hedge was broken down, disorder and misrule overspread the fair vineyard.' This view of the traducers of the Clergy was taken by our revered friend. She speaks of the Clerical Order with uniform respect, not that the men who compose it are, or would be, or ought to be 'lords over God's heritage,' or claim any worldly distinction above their brethren. Not that they are more deserving protection, when in error, than others,—but on the contrary, less; but because the respect entertained for their order is so important to the very purposes of their office, and it is so directly commanded in Scripture, to 'esteem them very highly in love FOR THEIR WORK'S SAKE.' For the same reason, in all her fictitious works, the person of a Clergyman is uniformly venerable and respectable. 'I am as far from insisting,' is the language employed by one of her most finished characters, 'on the universal piety of the Clergy, as for bespeaking reverence for the unworthy individual: all that I contend for is, that no arts should ever be employed to discredit the order. The abettors of revolutionary principles, a few years ago, had the acuteness to perceive that so to discredit it was one of their most powerful engines.'

While we contemplate the general truths which the pen and example of Hannah More commend to the regard of the whole human race, that important division of the species of which she was the glory and ornament must not be forgotten. Their obligations to her are of a very far higher character than the accidental relation of a common sex. Her precepts for the conduct of female life are of inestimable value. In this case, as in all others, the wonderful self-accommodating powers of her genius are apparent. At one time prescribing rules for the conduct of a presumptive heir of sovereignty, at another sketching plans of cottage arrangement and economy, and traversing every province between 'fashionable' and middle life, she sets before us woman, drawn by her pencil, as what her Creator himself made her; 'an help meet for him' who would else be alone in the world, and an heir together with him of the grace of life. There was so little petty alarm about our departed friend, lest other women should rival her in her Christian excellencies and proprieties, that, in the spirit of Moses, she rejoiced in an Eldad or a Medad, and only regretted that all the Lord's people were not prophets. Were the writings of Hannah More studied by her own sex, the benefit would not be confined to them. The elevation of holiness, feminine self-knowledge, and propriety which they inculcate, must operate reflectively, as every thing in the female character does, on the opposite sex also. How beautifully, yet unconsciously, did she trace her own character when she wrote: 'The reading of a cultivated woman commonly occupies less time than the music of a musical woman, or the dress of a vain woman, or the dissipation of a fluttering woman; she is therefore likely to have more leisure for her duties, as well as more inclination, and a sounder judgment for performing them.'

But pray observe that I assume my reading woman to be a religious woman; and I will not answer for the effect of a literary vanity, more than for that of any other vanity, in a mind not habitually disciplined by Christian principle, the only safe and infallible antidote for knowledge of every kind.'

But it is time to advance to the 'almsdeeds which she did.' Of her general beneficence to those whom she regarded, as the Scripture has described them, representatives of her Saviour, the world knows much, and you, my brethren, can of all the world, speak most sensibly. Even in death she was not forgetful of the scene of earlier happiness, and her bounties to the poor of this parish will still in part flow on, unrestrained by the grave. But there was one charity which deserves especial commemoration, both for its high excellence, and for the remarkable zeal and success with which she advanced it. It was the Saviour's own work,—preaching the Gospel to the poor. This is the noblest of charities. For to use her own words, 'If sin be the cause of so large a portion of the miseries of human life, must not that be the noblest charity which cures, or lessens, or prevents sin? And are not they the truest benefactors even to the bodies of men, who, by their religious exertions to prevent the corruption of vice, prevent also, in some measure, that poverty and disease which are the natural concomitants of vice?—If, in endeavouring to make men better by the infusion of a religious principle, which shall check idleness, drinking and extravagance, we put them in the way to become healthier and richer and happier, it will furnish a practical argument which I am sure will satisfy the benevolent heart.' This practical argument she pursued. By her exertions, Sunday schools especially, and National schools also, were to her last moments supported. Her beautiful little tract, 'The Sunday School,' with its continuations, is still the reward and delight of the school children of her beloved parish; and if their parents can read unmoved the plain but awful facts in 'Mrs. Jones's Exhortation,' and slight the blessing of National schools, and most especially Sunday schools, they must have little parental reflection, and less personal fear. 'Would not that mother be an unnatural monster who should stand by and snatch out of her child's mouth the bread which a kind friend had just put into it? But such a mother would be merciful compared with her who should rob her children of the opportunity of learning to read the word of God when it is held out to them. Remember that, if you slight the present offer, or if, after having sent your children a few times, you should afterwards keep them at home under vain pretences, you will have to answer for it at the day of judgment.' 'Is there any mother here present who will venture to say, "I will doom the child I bore to sin and hell, rather than put them or myself to a little present pain by curtailing their evil inclinations?"—I will let them spend the Sabbath in ignorance and idleness, instead of sending them to school?"' Nor did our departed matron instruct only the rising generation of the poor. By her tracts of all descriptions she left no age, no disposition, no class among them untried. Her narratives are so simply told, and so lively, that they are in the highest degree amusing to the child, while they overflow with wisdom for the mature. Intelligible to the meanest, they

are interesting to the educated. It is no mean praise of them to say that they are published by the authority of the Society for Promoting Christian Knowledge, to which she was for forty-three years, and up to her death, a warm friend, and regular contributor.

I have, my brethren, detained you long; but on such a subject it was difficult to be brief. I have endeavoured to beguile the length by making her whose departure we dare not lament herself the preacher of the occasion. In her own words, for the most part, I have placed her before you: and in her own words I will add: ‘to admire the excellencies of others without imitating them, is fruitless admiration.’ Let not this pointed sentence reproach us who profess, and surely in sincerity, to venerate her memory. Let our ‘admiration’ be *fruitful*; it cannot transfer to us her intellectual qualities, but it may lead us through the grace of God, to what is yet more valuable, and what she has acknowledged to be so. It may lead us to her simple faith and piety, her active holiness, her enlightened and spiritual attachment to our common Church, her liberal benevolence; her earnest zeal in the dissemination of the truth, and that forwardness to do our duty in that state of life into which it has pleased God to call us, which our Catechism has taught from our Bible, and which none knew better than herself to teach or to practise. Would we honour her as she would be honoured? Let us hear her once more in the preface to her ‘Practical Piety.’ ‘It would shed a ray of brightness on her (the writer’s) parting hour, if she could hope that any caution here held out, any principle here suggested, any habit here recommended, might be of use to any, when the hand which now guides the pen, can be no longer exerted in their service. This would be remembering their friend in a way which would evince the highest affection in them; which would confer the truest honour on herself.’ May the grave speak not in vain! especially when its impressive voice repeats the Saviour’s charge—‘**Go, AND DO THOU LIKEWISE.**’



REVIVALISM.

From the Christian Remembrancer.

In America, Revivalism prevails among the Wesleyans, and in both the great sections of the Congregationalists. It forms a prominent and most important part of their system. Camp meetings and other assemblages are held specially to promote it, and particular seats called ‘anxious benches,’ are set apart for the expectant converts. Histories of conversions, estimated by thousands, are continually reaching us from across the Atlantic, and have induced numbers in this country to wish that a similar spirit could be awakened here. It is proper that such persons should know the true nature of Revivalism, and its actual results.

In England, Revivalism has shew itself at times among the Wesleyans, but very partially, and at long intervals. It has never been either sanctioned or condemned formally by the leaders of the Connexion. They seem to have regarded it with much uncertainty, fearful to oppose what might be the work of God, yet doubtful of its irre-

gularities and excesses. Its chief promoters have been found among the local preachers, who have not unfrequently succeeded in exciting it at a country preaching-house ; but as it is maintained only with extraordinary *excitement*, a superintendent may effectually check it by prohibiting unusually frequent and extended services. Once fairly established, it spreads in a circle, numbering its victims by thousands, until it is checked, either by the judgment of the preachers in the surrounding circuits, or by the attention of the congregations which have escaped ceasing to be directed to the subject with sufficient intensity to favour the spread of the disease after the novelty has subsided.

The western division of Cornwall has been the chief seat of Revivalism. Methodism was established here very early, and has been far more successful than in any other part of the world. * * * In 1801, the population of the whole county was 182,000. It is this very dense population, with very deficient church room, yet with superior intelligence and morals, which has given to Methodism its extraordinary success. It has been usual to assert that Cornwall has been indebted to the success of Methodism for its civilization and morals : the reverse is the truth. *Methodism has been indebted for its success in Cornwall, to the previous more than ordinary intelligence and morals of the county.*

A Revival is created and supported by evening services, prolonged much beyond the usual hour. At about eight o'clock the congregation is formally dismissed ; then after a short interval, a second service is commenced, consisting of hymns, prayers, and addresses, alternately, and continued to a very late hour, sometimes until past midnight. The attacks seldom occur earlier than nine, or later than eleven o'clock. A certain amount of bodily exhaustion would appear to be necessary to overcome the constitutional power of resistance to the impression, while too great a degree destroys the susceptibility. With *very* few exceptions, the subjects are young unmarried women. They are seized with convulsions, often so violent, that the efforts of four or five persons are required, as in epilepsy, to control their struggles, and they cry out incessantly and loudly. Their exclamations are short ejaculatory prayers, often suggested by the bystanders. When the violence of the paroxysm subsides, the struggles cease, the individual declares herself released or delivered, and is forthwith regarded by those who sanction Revivals, as a converted person. The same variation occurs in this as in the other forms of hysteria. The paroxysm, in some cases, is over in less than an hour, and in others continues five or six.

There are few among the advocates of Revivals, who do not admit that such conversions are very suspicious, and regret the irregularities which accompany them : but they contend that so large a proportion of the converts stand, that the evils are to be endured as a small set-off against the extensive and important benefits connected with them. A brief history of Revivalism in the west of Cornwall will prove the incorrectness of their opinion.

At the next Conference after the death of Mr. Wesley, in 1791, the number of members in the west Cornwall Circuits, was reported to be

3,242. In 1798, they had increased to 4,637. In the following year, a Revival broke out and spread through the Circuits, creating an increase of 4,347. Now began a rapid falling away, which continued through six years. The diminution was 1,494 in the first year, and 4,263 in the six. * * * * *

The effect of a Revival is a general blight upon religion. The excluded are hardened; others are scandalized; and the standard of religious principle is materially lowered through retaining in connexion as religious characters, multitudes who at last must be expelled. And the duration of the evil merits particular attention. Months, and even a year or two, afford no criterion of the loss.

There is a mischief far more serious and permanent. Revivals have an irresistible tendency to substitute in the minds of the people *excited feelings* for *consistent conduct* as a *standard of religion*. Not indeed that the regular preachers would be likely to fall into this error; but the local preachers, who are at least ten times more numerous, and the class-leaders far more numerous still, and whose personal influence is incomparably greater than that of their principals, are carried away by the common delusion, and, acting in perfect sincerity, strengthen what they ought to correct. To whatever cause it may be ascribed, the morals of the west of Cornwall have undergone a striking and lamentable change since 1814. * * * * *

The subject well deserves attentive consideration. Not indeed that Revivals are likely to prevail again in England. The Wesleyan preachers must feel it their duty to check them as the most fatal scourge to their cause; and the danger of English Dissent is not found in excitement. But the character and prospects of the United States have a most important bearing upon the destinies and duties of this country; and there Revivalism is identified with the creed of all the orthodox Christians, except the Episcopalians. That it will destroy religion as far as it prevails is unquestionable. Let us hope that the admirable child of our own Apostolical Church will be kept pure amidst the corruption, and strong amidst the ruin; so that when all the stubble of human inventions which ignorant and wilful men have built upon the foundation of Christ shall have been destroyed, there may yet be found in America a glorious and enduring temple.



AN ABSTRACT OF AN ADMIRABLE ARTICLE SIGNED W. W.

In the "Protestant Episcopalian," for June 1833.

Divine Revelation, the only source of the knowledge of God, now or ever in possession of mankind.

In proving this point, there shall be avoided what logicians call a vicious circle, and the Bible referred to as merely containing credible history, transmitted like other histories, by their subjects, and confirmed by profane history. The position contradicts what is speciously said of a natural religion, and of its foundation, in the existence of an infinitely perfect being, deducible from his works, and, as some say from a necessity appertaining to the subject. The relevancy of these

sources of argument will not be denied, when fairly proposed to the human understanding; but it is denied that men, as individuals or organized societies ever possessed truths drawn from the unassisted exercise of their own reason. All history, sacred and profane, denies such an assumption. If from this discussion there should be a satisfactory result, it will sustain divine revelation as declared to us in the Holy Scriptures; which cannot be abandoned with a consistent belief of religious truth in any other form. It follows, also, that the highest importance is given to outward revelation by the corruption of the human heart; always ready to exclude from its recollection the idea of an omnipresent and omniscient God, any further than it is cherished and influenced by divine revelation.

The discussion will assume the historic form, and be divided into three parts. First, from the creation to the deluge; secondly, from the deluge to the Christian era; and thirdly, from the Christian era to the present time.

First. Some authors in looking back to the origin of the human race, describe them as a dumb, base, and bestial species, fighting for acorns and their daily food. The Bible represents the first man as furnished by the Creator, with revelation concerning himself, and such knowledge of the other animals as enabled him to give them names suited to their respective natures. The effects of disobedience, though great, did not prevent a renewal of divine worship, by the offerings of Cain and Abel. Of the state of religion before the deluge, we know little, until the general corruption in the days of Noah. A few passages of Scripture, (Genesis, iv. 26, v. 24, and vi. 2,) inform us of the institution of social worship, and its preservation in the line of Seth, until by their alliance with the wicked progeny of Cain, they became merged in the same dissoluteness of manners. Whether this originated in atheism or idolatry, it is evident from Scripture history, that from the creation to the deluge, our species derived their knowledge of a Divine Being from *himself*, and conveyed to them through the medium of their senses. The slight traces of what passed before the deluge, handed down to us by Eusebius from Berossus, Manetho, and Sanchoniatho are mere fable. We are therefore thrown on the writings of Moses for our information, whether true or false. Without admitting or denying their inspiration, if they contain the best information admitted by the nature of the subject, the laws of criticism pronounce it just. The length of time through which tradition brought facts to the knowledge of Moses, is much qualified by the length of the lives of the antediluvians. Methuselah was contemporary with Adam and Noah; Shem conversed with Noah and Abraham. Thus the descendants of Noah came in possession of the facts related in the Pentateuch, and the Hebrew historian has never been contradicted. On this ground, sacred and profane history agree, as to the destruction of the human race by the deluge, with the exception of one individual and his family, called Noah in the Bible, Xathums by Berossus, Osiris by Manetho, and Tohi by the Chinese.

The poetry and fables of the ancients contain many allusions to the deluge, and its vestiges are found over the whole surface of the

earth. After Noah's death, the knowledge of God brought from the ark would continue to be operative, and the proof of this fact is highly important. That the earliest generations after the flood possessed a correct worship and not idolatry is certain, and the inference is that they derived it from the antediluvian world. The Christian affirms this to be historic fact, and traces it to communications made to the father of the human race, and this the sceptic is bound to admit or produce an instance to the contrary. It has suited the views of Bolingbroke, Home, and other infidels, to maintain that the earliest worship was idolatrous, and rose gradually to a more correct form, in the worship of the one true God. History, however, disproves this assertion and shows that the tendency has been always to descend from a rational theology to idolatry, unchecked by any improvements in science, which often aid in its deterioration. Here history separates into sacred and profane, both being considered as resting on principles common to history of every description, and both sustain the doctrine to be proved. Noah, after leaving the ark, settled in Chaldea, and therefore the Chaldeans are considered as the earliest of the post-diluvians. In Abraham's time, they and the surrounding nations had become idolatrous; and here was the first instance of divine interposition to preserve the knowledge of God in the world. This interposition was made to him, and afterwards continued in the line of his posterity. How far they were preserved in the Egyptian captivity is impossible to say, but from their readiness in worshipping the golden calf, they seem to have been tinctured with Egyptian idolatry. From this declension they were restored by a new revelation made under Moses, and attested by wonderful works addressed to the testimony of the senses. Without any reference to his divine legislation, we must admire his insight into that corruption of human nature, which seeks a sensible object of worship not to be checked without a divine interposition, perpetuated by a record of the event, handed down by credible testimony from age to age. Even this required the aid of revelation during the time of the Judges and Kings, and it was not before the Babylonish captivity, that they felt the full effects of their disobedience to the Deity. A sensibility to the accomplishment of their foretold punishment, probably retained the Jews in the true worship, under the Babylonian and Persian princes, and the same preservation may have operated after their return, aided by the establishment of synagogues.

Down to the birth of Christ, no relapse took place, and we find in the Apocrypha, that integrity of worship and loyalty to state, went hand in hand. To both there were traitors; but the national character was preserved by a sense of a revelation of the divine Being, and a recollection of his mercies and punishments. That the knowledge of the true God was not extinct in the States among which Abraham came, appears in the testimony to the integrity of Abimelech, and in his expostulation, "wilt thou also destroy a righteous nation?" In the character of Melchisedec, "a priest of the most high God," was still the theology descending from the days of Noah. The book of Job is generally supposed to be older than the time of Moses and bears

marks of merely an incipient idolatry : "If my heart has been secretly enticed, and my mouth hath kissed my hand," also, "lest my sons may have sinned by blessing false gods in their hearts." It is certain, that at the date of the call of Abraham, idolatry had taken root in Chaldea, though his ancestors had brought a purer theology out of the ark. The same appears in the history of other prominent nations, and proves that they did not acquire religious truth by the exercise of their mental powers, but by a privilege of their early condition. In human science the attainments of one age served as a foundation for those of the next; but instead of aiding they retarded the progress of religion. This can only be accounted for by a revelation gradually wearing away. Some fragments of Berosus, preserved by Eusebius prove that the Chaldeans originally "believed in God, the Lord and parent of all, by whose providence the world is governed." Their superiority in Science did not preserve them from idolatry. The Persians commenced with a similar theology and were once "strict professors of the true religion, although they soon corrupted it by the introduction of their own novelties and fancies." It took the name of Magism, and was associated with what afterwards became the prominent tenet of the Manichees, affirming a good and evil principle alike in power, and always in contention. If it may be inferred from the Scriptures, that the Egyptians were correct in their theology in the time of Abraham, they must have declined from it in the days of Joseph, for the "Egyptians might not eat bread with the Hebrews, for that were an abomination in the sight of the Egyptians." This can only be accounted for by the fact, that the former fed on animals which the latter worshipped. Manetho and Plutarch furnish evidence that they once worshipped the only and true God. In their antiquities may be found true notions of the Deity, and so long as they adhered to their first principles, so long they preserved the true religion. The Phoenicians, the Syrians, the Arabians, the inhabitants of Judea, and the Chinese, furnish proofs that their idolatry was a corruption of what their ancestors, in common with the Chaldeans, brought from the wreck of the antediluvian world. True religion was preserved among the Jews, by what they believed to be, a written revelation, and the other nations were seduced into idolatry by yielding to their own corrupt propensities. The Greeks and Romans though far gone in idolatry, furnish evidence that they once possessed a purer theology. This is evident from some of their sayings still preserved. "This exalted Being is life, counsel, and light," also, "there is one unknown Being exalted above, and prior to all things." These sayings were derived from Orpheus, who was not a native, and must have brought them from the East, which carries us back to the days of Noah.

The Romans in their earlier and ruder state possessed a far purer theology, than when refined by their intercourse with the Greeks. They had neither statues nor images of the Deity in their temples, and believed a knowledge of the Deity to be attained only by mind. This is far superior to any thing which can be gathered from their stoics or their academies. Of so little use is philosophy in leading us from the creature to the Creator. A mass of facts have been presented

which put down every expedient for setting up reason and the light of nature, against the discoveries of revelation. These when obtained, command the assent of our intellect as regards the attributes of God, and the obligations to be derived from them to regulate our conduct. But that they would have been acquired without the aid of revelation, is a position perfectly untenable; since it is evident that being known, they are not only counteracted by our corruptions, but sure to be lost if separated from their source.

(*To be continued.*)



THE DOCTRINE EXAMINED.

"No matter what a man believes, if he is only sincere."

"Suppose (and the case is not without a parallel) that a foreigner, recently landed on our shores from some of the arbitrary governments of Europe, should sincerely believe that, having now reached a land of liberty, he might freely appropriate to his own use whatever he desired; and proceeding on this, his sincere belief, suppose he should rob the first man, or steal the first horse that came in his way. Would the sincerity of his belief snatch him from the arrest of justice? Would the judge and the jury confirm his sincere belief; or would they confine his person. His sincerity in this case has lodged him in a prison. It was the sincere belief of a dangerous and foolish error that turned him aside from the path of honesty and duty, and led him to commit a crime by which his liberty is forfeited."

Some of the pirates, executed not long since for murder on the high seas, are said to have declared on the gallows, that they believed there was no God, no heaven, no hell, no retribution, no hereafter. That they were *sincere*, it should seem there could be no doubt: for they published the declaration with their dying breath. Were they justifiable or excusable in their belief? Do you say no? But who are you that undertake to decide what another man ought, or ought not to believe? They sincerely believed there was no God, and their sincerity was tested at the end of the halter: and why were they not justifiable? You will reply doubtless, as I should, that there is light enough, even from the works of God to teach any person that He is. Before these men could have become Atheists, they must have closed their eyes to the light of day, and their consciences to the light of heaven. They loved darkness rather than light, because their deeds were evil. Their sincere belief of error arose entirely from their love of sin. They wanted no God, and they would believe in none. They heartily desired that He should not be, and they sincerely believed that He was not. Their sincerity, therefore is found, on examination, to be not their excuse, but their fault, not their misfortune, but their crime. Instead of palliating their guilt, it is itself, the most portentous mark in the long catalogue of their sins.

And what is true in this case, is true in all analogous cases. Sincerity in the belief of essential error is never any excuse for such error. So far from justifying those who embrace it, it aggravates their condemnation. Take the Deist who, professing to believe in God, rejects

his word. Will his sincere rejection of Christ and the Gospel save him? How strange it would be, if a sincere rejection of Christ, and a sincere acceptance of him, should lead to the same results—should entitle to the same blissful rewards!—*Spirit of Pilgrims.*

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WANT OF MINISTERS.

From the Churchman.

Your correspondent H. A. has completely refuted the assertions of Clericus, that there is no great need of an increase of ministers to supply the wants of our Church. But I wish that a more satisfactory reply could have been given, in regard to the number of the non-officiating clergy. I do not refer to such, as (without any physical incapacity) have no parochial or missionary charge, charitably presuming that they are but waiting for a suitable employment. While, however the cry for ministers is so loud and so general, I must be allowed to express my deep regret that so many should be withdrawn from actual service *as ministers*, to fill the offices of Presidents, Professors, and Tutors of Colleges, and heads of minor academies of learning. Admitting all such “to have a noble end in view,” admitting that they do, in some measure, “contribute toward the spiritual sustenance of the Christian fold,” I cannot agree with the conclusion of H. A. (*as a general principle*) “that if a minister labour faithfully in such a sphere, he is still doing his Master’s work, when causes of whose sufficiency his own conscience must be the judge, have operated to lead him to prefer this employment to the oversight and duties of a parish.”

To support my objection, I would first refer to the office of a Christian minister. Does he not at his ordination, profess to be called by the HOLY SPIRIT to the exercise of functions which no layman may undertake? Has not the Redeemer given a special commission to his ministers, *to fill offices in his Church, to preach his Gospel, and to administer his sacraments?* and shall they be justified in the neglect of these, as their ordinary occupation, by the most faithful performance of other duties for which they may have a preference? If it be a principle of our Church that no circumstances can justify a layman in obtruding upon the sacred office, surely it is incumbent on those who hold it, not to withhold the exercise of those gifts and talents, *of which they alone are stewards.* I venture to assert that all offices which may be properly filled by laymen, must be deemed secular; and therefore that with the exception of Professors of Divinity, all those engaged in teaching, whether the higher or lower branches of literature and science, have a secular, and not a sacred employment; one highly honorable and useful; one that should be filled with men of piety; one having great influence on the rising generation, and therefore of immense importance; but still one without the sphere of duty, of a Christian minister. He has another field assigned to him. What would be thought of a member of the military profession, if when recruits were eagerly sought after, if when an invading army were actually in the field, he were to divest himself of his commission, to cultivate his farm to give himself up to a peaceful life in the exercise of all those virtues which would confer honor on a private citizen, but could not cover the disgrace of a soldier deserting his post.

Not only in colleges, but in every department of life, it were much to be desired, that those having authority and influence should be men devoted to the Christian cause. And happy is it for the present generation that among the laity are to be found literary and scientific men who are disposed to exercise every means that even a clergyman could (in such cases) employ, to guide youth in the paths of religion and morality while imparting to them the knowledge that is to fit them for the various pursuits of life. In addition to more important considerations I observe, that, if it were not so much the custom to seek *among the clerical order* for professors of languages, of belles lettres, of mathematics, and even of chemistry, there would be a much greater incitement to the youth of this country to pursue literature as a profession, with the prospect of obtaining a pleasing and very useful occupation in this department. And we might hereafter see many from among this class, become ministers of the Gospel, instead of the latter changing *their pursuit for one of lower importance.*

I only add in conclusion, that my remarks are not intended in the slightest degree to criminate those ministers who are now filling the situation that I object to as secular; to their own consciences, to the judgment of our common Master, I leave the consideration of the peculiar circumstances which may render their cases *just exceptions.* I argue simply on the general principle, and from a sincere desire that their example may not afford a sanction to others differently situated. I shall be glad if these *hints* lead to such an able discussion of this important topic, as may result in promoting the true interest of the Church of our Redeemer.

A LAYMAN.

— L A Y - P R E A C H I N G .

From the Standard.

To the Editor of the Spirit of the Pilgrims.

SIR,—The following is a copy of a letter in the hand-writing of President Edwards on the subject of *Lay-Preaching.* The publication of it will be gratifying to many. The letter is in possession of one of the descendants of the excellent author

L. W.

Andover, July, 1833.

“ NORTHAMPTON, MAY 18, 1742.

My dear Friend,—I am fully satisfied by the account your father has given me, that you have lately gone out of the way of your duty, and done that which did not belong to you, in exhorting a public congregation. I know you to be a person of good judgment and discretion and therefore can with the greater confidence put it to you to consider with yourself, what you can reasonably judge would be the consequence, if I and all other ministers should approve and publicly justify, such things, as Laymen's taking it upon them to exhort after this manner? If one may, why not another? and if there be no certain limits or bounds, but every one that pleases may have liberty, alas! what should we soon come to? If God had not seen it necessary that such things should have certain limits and bounds, he never would have appointed a certain particular order of men to that work and office, to be set

apart to it in so solemn a manner, in the name of God: the Head of the Church is wiser than we, and knew how to regulate things in his Church.

'Tis no argument that such things are right, that they do a great deal of good for the present, and within a narrow sphere; when at the same time, if we look on them in the utmost extent of their consequences, and on the long run of events, they do ten times as much hurt as good. Appearing events are not our rule, but the law and the testimony. We ought to be vigilant and circumspect, and look on every side, and as far as we can, to the further end of things. God may if he pleases, in his sovereign Providence, turn that which is most wrong to do a great deal of good for the present; for he does what he pleases. I hope you will consider the matter, and for the future avoid doing thus. You ought to do what good you can, by private, brotherly, humble admonitions and counsels; but 'tis too much for you to *exhort public congregations*, or solemnly to set yourself, by a speech, to counsel a room full of people, unless it be children, or those that are much your inferiors, or to speak to any in an authoritative way. Such things have done a vast deal of mischief in the country, and have hindered the work of God exceedingly. Mr. Tennent has lately wrote a letter to one of the ministers of New-England, earnestly to dissuade from such things.—Your temptations are exceeding great: you had need to have the prudence and humility of ten men. If you are kept humble and prudent, you may be a great blessing in this part of the land, otherwise you may do as much hurt in a few weeks as you can do good in four years. You might be under great advantage by your prudence to prevent these irregularities and disorders in your parts, that prevail and greatly hinder the work of God in other parts of the country: but by such things as these you will weaken your own hands, and fill the country with nothing but vain and fruitless and pernicious disputes. Persons when very full of a great sense of things, are greatly exposed: for then they long to do something; and to do something extraordinary, and then is the devil's time to keep them upon their heads, if they be not constantly circumspect and self-diffluent.

I hope these lines will be taken in good part, from your assured friend,
JONATHAN EDWARDS."



EXTRACT FROM A LETTER TO HIS CONGREGATION,

BY ROBERT HALL.

"I am not a Calvinist, in the strict and proper sense of that term. I do not maintain the federal headship of Adam, as it is called, or the imputation of his sin to his posterity; and this doctrine I have always considered, and do still consider, as the foundation of that system. I believe we have received from our first parents, together with various outward ills, a corrupt and irregular bias of mind; but at the same time it is my firm opinion, that we are liable to condemnation *only* for our own actions, and that *guilt* is a personal and individual thing."

It is scarcely necessary to add, that views like the above, are those entertained by the great majority of the Ministers of the Protestant Episcopal Church.

POETRY.

Lines by Miss E. H. WHITTIER; applicable to the New-Year.

TO A FRIEND.

As lingers on some mountain's brow
Sunshine, when darkness rests below,—
As, still in greenness, 'mid the snows
The pine in summer verdure grows,—
Or like some star whose only ray
Shines with a clearer light than day,—
The sunshine of the soul is given
To those who hope and trust in Heaven!
And, Lady, when life's autumn hours
Bring death to Hope's now budding flowers,—
When, one by one, on sable wings,
Her solemn train Misfortune brings,
When past and future moments wear
The soul's own darkness and despair,—
Then, even then, a radiant form,
An angel in life's fearful storm,
Will point the timid eye above,
Where all is mercy, light, and love.

Lady, God grant thy being's sun
A changeless course of light may run!
But should clouds gather, look on high,
With faith of heart and trusting eye,
And Heaven's own gentle, guiding ray,
Will shine upon thy onward way—
The rainbow of a cloudy sky,
Whose hues of glory never die,—
And, as that bow at first was given
The symbol of approving Heaven,
So, Lady, shall its light to thee
A blessed guide and token be!

RELIGIOUS INTELLIGENCE.

St. Philip's Organ.—The old organ which had been in its place about 106 years, and we understand was one of the instruments played on the occasion of the coronation of George II, was taken down on the fifth of December, to give place to a new one, built by Mr. Henry Erben of New-York, which is 10 feet higher, 9 feet 4 inches longer, and 7 feet wider. The new organ was opened for public worship on Sunday the twenty-second of December, and the occasion was used to preach a discourse setting forth the divine authority of Church music, vocal and instrumental, its design and advantages, and scriptural rules for conducting it with propriety and effect. The text was part of the 150th Psalm.

Dimensions of the new organ, 26 feet high, 17 feet 4 inches long, 11 feet 6 inches broad; of the old organ, 16 feet high, 8 feet long, 4 feet 6 inches broad.

General Theological Seminary at New-York.—A recent visit among the members of several Episcopal parishes in the country gave me delightful conviction of the high esteem in which our General Theological Seminary is held by the great body of the laity of the Church. Its present success and its cheering prospects seemed to gladden the heart of every individual who had united in his affections the cause of Christ and his Church. The subject was reverted to in almost every circle that I met, and always with very evident satisfaction. Many and anxious were the inquiries made of me respecting its condition, the provision which it is enabled to make for the support, accommodation and instruction of students. Though I could not, in reply, impart to the fullest extent such intelligence as might be desirable, because of the somewhat straitened circumstances of the institution, it yet gratified me, as one of her members, to tell of her supply of professors, of her full and thorough and gratuitous instruction, of her choice library, of her cheap living, and of many minor facilities which she affords for the acquisition of theological knowledge; and of her sixty-six students. I was highly pleased to witness the springing up in the hearts of the members of the Church of that spirit which so truly augurs that a brighter day for our Zion is, through the increased zeal of her sons and daughters, for her and her institutions, to be speedily ushered in."—*Churchman.*

Domestic and Foreign Missionary Society.—In a circular, it is said "the Domestic fund of the Society is entirely exhausted." To meet appropriations, the deficiency is \$8,693. Let us hope that its friends, (and in particular those in our diocese) will come forward promptly and liberally. Contributions may be forwarded through any of our Clergy, to the Treasurer at Philadelphia. The Missionary Record for December, is more than usually interesting. The Missionary at Jacksonville, Illinois, says, "It is but a few days since I received a very affecting and earnest solicitation from a gentleman in Galena, a place two hundred and fifty miles distant from this, to visit him at his expense, in order to administer the holy communion to his sick and dying wife, and the ordinance of baptism to his children. The state of my health and other circumstances were such, that I was under the painful necessity of telling him, that I could not come. I mention this to show how much the ordinances of our Church are still valued by its scattered members here." In an admirable letter from the Missionary Association at the General Theological Seminary of New-York: "We have on our list 63 members who are subscribers, and we shall need as many copies of the Record—with the hope that we shall be enabled to contribute in return more largely during the present term, than in any former year.

"This, however, is only a subordinate object with us—ours is a missionary association in a more than ordinary sense; for it is in itself a band of *future* missionaries—already pledged to the missionary work, tarrying here but a little while, that they may make due preparation intellectually and spiritually, for the great work of preaching the Gospel, not to this or that people, in this or that section of country,

but (as far as in them lies,) to *every creature—in all the world.* Adequately to inform ourselves of the state of religion, (I had rather said of irreligion,) in every quarter of the globe—to create and cherish in our bosoms a deep sense of our obligations to Him, who hath (as we trust) put into our hearts the good desire for the work of the ministry—to cultivate a spirit of unreserved devotedness to the service of our ascended Master, that when the period of our probation is ended we may be qualified for an intelligent choice of our future field of labour, and disposed submissively, nay gladly, to ‘leave all’ and ‘follow the Lamb whithersoever He goeth,’ these are the sublime objects of our association; and in pursuit of *them*, we hope to lay upon the altar of our faith a far nobler gift than the contribution of substance, I mean the consecrated energies of our minds, the sanctified affections of our hearts.

“Viewed in this impressive light, we feel that our association assumes an aspect of fearful importance. Sixty young men, strong of limb and single of heart, assembled from different States, and again to be dispersed to the remotest borders (at least) of our own land, may do much for the diffusion of the knowledge of a crucified Redeemer throughout the whole earth.” The rest of the letter is equally encouraging and may be said to confirm the opinion expressed at the foundation of the Seminary, that no friend of missions could more effectually promote that cause than by patronizing this “school of the prophets.” In his letter on Africa, the Rev. Dr. Philip remarks, “many pious people make light of civilization as connected with the labours of missionaries: but it should never be lost sight of, that if men may retain their civilization after they have lost their religion, that there can be no religion in such a country as this without civilization; and that it can have no permanent abode among us, if that civilization does not shoot up into regular and good government.”

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New-Hampshire.—The Convention met June 26, 1833; present 4 of the clergy and 8 of the laity. The whole number of clergy in this diocese is 7. The Rector of Claremont in his report says “Notwithstanding the present day be one of an unusually religious turmoil, the rector and people of Union Church have great reason to bless the King and Head of the Church universal for their continued peace and union; and to the durability of the same, they unitedly believe it to be necessary for them to continue by God’s help, their hitherto strictly canonical and rubrical obedience.” It was resolved, “that it be recommended to the several Churches in this State, to take up a contribution in aid of the General Theological Seminary at New-York.

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Ohio.—The Convention was held September 5–7; present, the Bishop, 22 of the clergy, and 33 of the laity. The lay delegate from St. Paul’s, Chillicothe, reports, “In the absence of ministerial services, we have endeavoured to keep our congregation together by social prayer meetings held alternately once a week at the houses of different members.” It is not said, but we trust extempore prayer was not resorted to, nor lay exhortation, but that in conformity to the established

principles and usages of our Church, the prayers were from the book of Common Prayer, and the instruction from some printed work pointed out by a minister of the Church. Laymen may without impropriety, in the absence of a clergyman, pray in a social meeting, according to the *Prayer book*, and teach under the direction of a minister, as his substitute, but not otherwise, as it seems to us.

New-York.—The Convention was held October 3-4; present, the Bishop, 89 presbyters, 11 deacons, and a number of the laity. The whole number of Clergy is 183, candidates 34. The Bishop takes occasion to say, "Measures were adopted which have resulted in the publication of *a selection of Psalms in Metre* allowed to be used, instead of 'the whole Book of Psalms in Metre,' as heretofore allowed. The allowance of the latter has not, indeed, been withdrawn by this act of the Convention; but both stand upon the same footing—each being allowed, and a choice between them being, of course, left with the respective Rectors. It would seem to me, however, very desirable, that the *selection* should, as fast as circumstances admit supersede the old version of the whole Book of Psalms. Every one is aware that the latter contains a great deal of matter never introduced into worship and which cannot be used in a species of singing totally inconsistent with the introduction of more than a small number of verses at a time, and which, therefore, must shut out that correct understanding of many parts which can be derived only from their juxtaposition with the context. Any greater extension, therefore, of metrical versification than to such portions of the Psalms as contain, within a small compass, definite and appropriate acts of Christian worship, is, as it has ever proved to be, a useless appendage to our Book of Common Prayer. The more primitive use of the Psalter, as prescribed in our Daily Morning and Evening Prayer, is that in which the ancient and godly use of the whole Book of Psalms is preserved among us. The comparatively modern, and merely *allowed* introduction of metre-singing, necessarily excludes a large portion of those psalms from this species of use; what reason, then, can there be assigned, for not excluding it from the bulk and expense of our Book of Common Prayer? For even the matter of expense—however trifling in the case of a single copy—is well deserving consideration, when we reflect on the hundreds and thousands of copies, for the gratuitous or cheap distribution of which there is such a daily increasing demand. In reference to the new *selection*, as compared with the old *whole Book of Psalms in Metre* it ought further to be observed, that beside some obvious improvements in the style of the former, it brings together, and thus introduces to use, a number of beautiful, interesting, and edifying passages, which were previously lost by being mingled with portions of psalms which could not be profitably separated from the whole psalm. On these several accounts, I would express the hope, that as fast as my brethren, the Rectors of the several parishes in the Diocese, may deem it expedient in their respective cures, the new selection of Psalms in metre may be generally introduced." * * * "I am happy to say that there is every thing in the present state and prospects of the

Seminary, to encourage my clerical and lay brethren of the Diocese to increased efforts in its behalf. An accession, more than twice as large as in any former year, has been just made to the number of its students, eleven of whom are of this Diocese, making the whole number of students from this Diocese twenty-one. The Alumni of the Seminary, in their several spheres of duty, are producing daily increasing conviction of its peculiar adaptation to the supply, so greatly needed, of well qualified, devoted, and efficient clergymen." * *

"He feels it his duty to enter his solemn protest against receiving, for the building of churches, aid from other denominations, on the condition of their having any right whatever to have their proper services celebrated, at any time, in the churches thus erected. Such a condition is an obvious departure from principle, and is almost invariably found to be a source of serious evils. He can conceive of no circumstances that would justify him in consecrating a Church erected on such principles."

Extracts from the reports of Missionaries : At Oneida Castle, "On my arrival at Green Bay, I had the happiness of meeting those of my congregation who had previously emigrated to that country. I found them comfortably settled—unwavering in their attachment to the Church, and anxious in the extreme that its services should be continued among them, and its ordinances regularly dispensed." * *

"My services as Missionary to the Oneidas having terminated, it may not be improper here to record that during my residence among them, the whole number who have received baptism is three hundred and forty-five. One hundred and thirty-one have received the holy rite of Confirmation, and about the same number been admitted to the Communion." At Windham, "the removal of strong prejudices to the doctrines and liturgy of the Church, is usually a work of slow progress and great accessions are not easily made, especially where the people have been long confirmed in opinions adverse to the Church, and do not take the pains to examine her superior claims to 'Evangelical truth and Apostolical order.' On the contrary, where this spirit of inquiry can be excited, and is piously prosecuted, then accessions are a general consequence. Your Missionary has great reason to be thankful to God for the blessings which have thus far attended his labours at this station. In many things, but especially in an apparently increased attention to religious duties, and the cause of Christ crucified, a change for the better has been effected. Our Bible Class and Sunday School exercises have been prosecuted with highly beneficial effects upon the young, aided by a small library of books. The Female Sewing Society of this parish continues its useful labours with unabated zeal, and in various ways is an instrument of much good. The sacred music of the Church has been improved by an organized School with a competent teacher, during a few months of the past winter, and by the addition of a small, but sweet toned organ, well adapted to the size of the Church. The number is yet small who are able to contribute largely to the support of the ministry, and the incidental expenses of the Church. In illustration of this statement, and as an evidence that all is done which could be reasonably expected, it will

not be improper to remark, that six families, though not in equal sums, contributed toward my salary the past year \$225 00; the remaining sums given with comparative liberality, according to the means of the people, with the Missionary stipend, have afforded a competent support." At Cairo, "a rapid increase of this part of the Lord's vineyard cannot be reasonably expected, when there is united against the interests of the Church, beside the usual proportion of prejudice and ignorance of her nature and principles, a strong force of avowed infidelity. The friends to her communion who, with their united prayers for her spiritual welfare, have made exertions for her support in some instances encroaching upon the claims of their families, have, however, the satisfaction of seeing this ark of safety hold on her undeviating course, advancing perceptibly against the tide of skepticism, of discovering the services of the Church to be appreciated as they have begun to be understood, and of observing an increasing seriousness in many of the attending congregation."

(*To be continued.*)

Vestry Meetings.—By a bill which has just received the royal assent, all meetings of any vestry, corporation, or public company, for the transaction of any secular affair, appointed to be held on any Lord's day, must now be held on the Saturday preceding or the Monday following, and every matter transacted at any such meeting held on the Lord's day, is made absolutely void and of none effect, to all intents and purposes whatsoever.—*London paper.*

Love for the Church.—At the end of the services of the day, in a certain place, came one, in the dress of a way-faring man, poor in his appearance and drenched with the rain, whose countenance indicated great interest about something. The Bishop took him by the hand, and began to talk to him about the interests of his soul, when his lips quivered and his eager countenance was wet with tears. His eyes and features spoke what his voice could not—his joy at being present on that occasion. He was an Episcopalian from New-England. It was only the second time he had seen an Episcopal clergyman in thirteen years—during which time, while he had attended, when he could, upon the preaching of others, he had regularly kept up the use of the Liturgy in his household. He had heard the Bishop was expected in that place *somewhere about that time*. Unable to procure any definite information, he had set out, by guess, and through a drenching rain had walked fifteen miles with his little son, and arrived just as the last service of the day was ending. But he could not be thus disappointed. The same night he walked some seven or eight miles further to be present at the place of the next appointment on the following day. Such a man could truly say '*how I love thy tabernacles—I was glad when they said unto me, let us go into the house of the Lord—I had rather be a door-keeper in the house of my God,*' &c. What a commentary upon the zeal of those whom a little inconvenience, where privileges abound, can prevent from going to the sanctuary!"

Gambier Observer.

NEW PUBLICATIONS.

The whole Counsel of God: a Sermon preached in Christ Church, Hartford, on Sunday, July 7th, 1833, at an Ordination by the Rt. Rev. T. C. Brownell, D.D LL.D. Bishop of the Diocese of Connecticut, when Samuel Starr, Caleb S. Ives, Oliver Hopson, Isaac Smith, and J. D. Smith, were by him admitted to the order of Deacons. By the Rt. Rev. George Washington Doane, A. M. Bishop of the Diocese of New-Jersey.—The text is Acts xx. 26 27. The plan, "so said the Apostle at the close of his Ephesian ministry. And so at the close of his, should every minister of Christ make it his heart's desire and prayer to God, that he may be enabled to declare. In the discharge of the same DUTIES, in the resistance of the same TEMPTATIONS, under the pressure of the same great motive, it can alone be realized.—He, like Paul, is pledged to declare all the 'counsel of God.' He, like Paul, will be continually tempted to shun, to shrink from it, or keep it back. He, like Paul, that he may be pure from the blood of all men, must resist every temptation, and brave every danger in the resolute discharge of conscientious duty."

The whole "Counsel of God," is thus comprehensively described. "Man lost,—God incarnate for his recovery,—Christ crucified the price of his restoration,—justification by faith,—faith working by love,—love purifying the heart,—salvation wholly by grace,—the grace which procures salvation for the sinner by preparing him, by newness and holiness of life, for its enjoyment,—the Church, divine as to her ministry, divine as to her Sacraments, apostolic in her worship, the instituted fold of salvation, to which pertaineth the adoption, and the giving of the law, and the promises—the flock of God which he purchased with his blood; such, as we receive it, is 'the faith once delivered to the saints,' that 'faith of the gospel,' for which we are to stand fast in one mind, and strive together with one spirit."

We extract the following, not so much for the eloquence, (and there are many other eloquent passages) as for the interesting facts to which it alludes. "To what is it, under God, that we are indebted for these things? Where is it that the noble zeal is caught which sends these young men forth, like David to the battle? Where is it that their hands first learn to war, and their fingers to fight? Where is it that they obtain that armour of proof, which, completed with the triple mail of theological erudition, is to make them mighty, in God's strength, to the breaking down of strong holds? I point to yonder hill,* and, with a noble Christian exultation, I reply,—at that college, the offspring of your enterprize, the magnificent result of God's blessing upon the toil, the bounty, and the prayers of the Churchmen of Connecticut.

I remember, with no common satisfaction, that I, too, have builded on that wall, I, too, have stood upon that broad foundation, I, too, have watched, as they shot upward to meet the day, its towering battlements. Christian brethren, if we doubted ever, we can doubt no more. If we were tempted to despond, the tempter can again have no such power. To-day we behold the rich, ripe, precious fruits for which we laboured, and our toil is overpaid. To-day we feel God's blessing crowning all our cares, and we remember no more the pain they cost us, for joy in the result. Let it admonish us, my brethren, of our duty, and of our dependence. Our duty,—whatsoever our hand findeth to do, to do it with our might. Our dependence,—when all is done, on Him who alone giveth the increase, and 'without whom nothing is strong, nothing is wholly.' Truly, 'the lord hath done great things for us, whereof we are glad.'"

The Sermon fully comes up to the direction in the first clause of the Rubric, prescribing its subject, viz: that it shall declare "the duty and office of a Deacon: It hints at the second clause "how necessary that order (of Deacons) is in the Church of Christ," but has it touched on the third prescribed topic "how the people ought to esteem them (the Deacons) in their office?"

We cannot resist quoting this passage, written as we conceive in the true spirit of Bishop Andrews, and our other old authors. "Then came the manger, and the cot at Nazareth, and the wandering without a shelter for that sacred head, and the persecution of enemies, and the treachery of followers, and the condemnation of an unjust death. And then the bleeding Cross, on which the ransom of a world

* Since the establishment of Washington College in 1824, eighteen of its Alumni have received Episcopal ordination; thirteen are now in the General Theological Seminary, or elsewhere, in preparation for it; and a large number of its present members contemplate that result.

was paid; and then the grave, in which for a brief season, the world's hopes lay buried; and then the glorious day-break of the morning of the resurrection, when life and immortality were brought to light: and the consummation of the whole, when from the rending heavens, the Holy Ghost came down, the substitute of Christ, the seal and attestation from the Father of his mission and ministry, the Instructor and Supporter of the Apostles in their great work of converting the world, and in all after ages, the Comforter and Sanctifier of all the faithful. Such was the effectual interposition of the 'one mediator between God and man, the man Christ Jesus.'"

Sword's Almanack, Churchman's Calendar, and Ecclesiastical Register, for the year of our Lord 1834; together with a List of the Clergy, Standing Committees, Conventional Meetings, Secretaries of Convention, &c. &c. &c.—The title page of this well-executed work, shews its value. Its merits are generally known, for it is substantially the same as the Almanac, by the same worthy publishers, of several preceding years. To every Clergyman, indeed every Churchman, it is a great convenience, but in particular to candidates for orders, instructing them how to proceed in obtaining their testimonials and certificate, and in pursuing their studies. The Course of Ecclesiastical Studies is worthy the attention of all members of our Church, who would be guided in selecting a Theological Library, or in obtaining information on any point in sacred science. The practical lessons on the last page, if complied with, would make this little work, be worth its weight in gold.

Christianity Vindicated, in seven Discourses on the External Evidences of the New Testament, with a concluding Dissertation. By John Henry Hopkins. D. D. Bishop of the Protestant Episcopal Church in the Diocese of Vermont.—As we have not been favoured with a copy of the above work, we publish the following notice of it from the Protestant Episcopalian. "Truly our Bishops are not idle: with their many Diocesan and parochial duties, they yet find time to labour in secret, and give the fruit thereof to the Church. Their labour too, of this description, is peculiarly in their vocation, for we do not remember of the many publications from our American Bishops, any which do not bear directly upon the duties either of their Episcopal or Presbyterial office. They have doubtless felt that there is too much to be done, to suffer themselves to be led away by matters of mere learning, literature, or science. While we know we have men who might shine in these walks, we thank God, that whatever temptation they may have had to do so, they have not yielded to it, but have contented themselves with the more useful employment of improving and elevating their Zion.

The work now to be noticed is of the useful and unpretending class. The discourses were preached to congregations in Pittsburgh and Boston with much approbation, and their publication now, as well gratifies those who heard them as it extends their benefit to others. The author confines himself to the proof of the New Testament, but takes the ground that if the truth of the New Testament be established, the truth of the old is established likewise. The first discourse is a general view of the position in which Christianity stands to us, and it contains many forcible remarks on some eloquent passages, in which respect, however, it is but a specimen of the whole volume. The author's seven Discourses, and the Dissertation which follow it, present to the general reader a popular and interesting view of the subject. We have thought this 'vindication' well adapted for young persons who have reached an age sufficient to understand and appreciate the bearing of its arguments, and the idea has suggested itself on looking over the work, that it was one which would interest Bible classes, and that in them, under the instruction of a minister, it might be used to great advantage. But it is a work of more value than merely as a manual for the young. Every Christian will, I think, be interested and profited in its perusal, and will rise from it with freshened warmth of attachment to the divine system and confidence in it, on which he has built his hopes of happiness here and hereafter. The shallow doubters who abound will not, perhaps cannot, read a large work; this is not large enough to deter them, and its style will invite them, and the animated appeals to which the author occasionally gives vent, are calculated to touch the heart even of the sceptic. After all, the heart must be engaged, before argument can have much effect. If men can be made to turn their hearts to good, reason operates with force. All the preaching of John the Baptist and much of that of the Saviour, was an appeal to the heart, 'Repent ye!' The heart of the Jews which would not understand, was hardened. They were not disposed to be illuminated, and were not; therefore it was said 'their sin remaineth.'

Pro. Epis. Society for the Advancement of Christianity in So. Ca.

The Librarian reports the following donations to the Library:

By Messrs. Swords, Stanford & Co. New-York.—Vario S. Augustini Opuscula, small folio, Black Letter, no title page. At the end is the following epigraph by the printer, abounding like the rest of the volume with contractions; “Aurelii Augustini Hipponensis Episcopi ac doctoris ecclesiae sanctissimi pariter et perspicacissimi Optimorum Opusculorum necnon vita ejus a Possidonio scriptae, impensis et opera Martini Flach, Argentinae accuratissime impressorum, Finis, anno a Nativitate Salvatoris nostri M.CCCCCLXXX.IX. xiii. Kalendas Apriles.”

D. Aurelii Augustini Hipponensis Episcopi, Libri De Civitate Dei, add. Marcelinum xxii. Basileæ, apud Io. Frobenium, Mense Septembri, Anno M.D.XII, Folio. This is a beautiful specimen of early typography from the press of the celebrated Froben. The edition was superintended by Erasmus, and is said to be one of the most correct of Froben's.

D. Ioannis Chrysostomi Archiepiscopi Constantinopolitani in omnes D. Pauli Epistolas Commentarii, quotquot apud Graecos extant. Latinitate donati et recens à multis mendis purgati, small 8vo. Antwerpia in ædibus Ios. Steelsii Anno M.D.XLIII.

Parish Library of St. Philip's Church.

The Librarian reports the following donations to the Library:

By Miss Christiana Philips.—Life of Mrs. Graham.

By the Rev. Andrew Fowler, A. M.—The Thirty-nine Articles of Religion, in Question and Answer, confirmed by Proofs out of Holy Scripture: proper to be taught in Sunday Schools. By Andrew Fowler A. M.

EPISCOPAL ACTS.**ORDINATIONS.**

By the Right Rev. Dr. Bowen, Bishop of the Diocese of South-Carolina.—On Wednesday, December 18, 1833, in St. Michael's Church, Charleston, Mr. George White, of the Diocese of Georgia, was admitted into the Holy Order of Deacons, in conformity with Canon VII of the General Convention. This Gentleman had, for some time, been a Minister in the Methodist Connexion.

By the Rt. Rev. Dr. M'Ilvaine, Bishop of the Diocese of Ohio.—On Sunday, Nov. 10, 1833, in St. James' Church, Piqua, the Rev. Alvah Guion, Deacon, was admitted into the Holy Order of Priests.

By the Right Rev. Dr. H. U. Onderdonk, Assistant Bishop of the Diocese of Pennsylvania.—On Friday December 13, 1833, in Christ Church, Reading, the Rev. Samuel A. M'Cosky, Deacon, was admitted into the Holy Order of Priests.

CALENDAR FOR JANUARY.

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| 1. Circumcision.
5. Second Sunday after Christmas.
6. Epiphany,
12. First Sunday after Epiphany, | 19. Second Sunday after Epiphany.
25. Conversion of St. Paul,
26. Septuagesima Sunday. |
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DIOCESE OF SOUTH-CAROLINA.

January 1st, 1833.

The 46th Annual Convention of the Protestant Episcopal Church in this Diocese, will be held on the First Wednesday, being the 5th day of February next, in St. Michael's Church, Charleston. The Clergy who are entitled to seats, and the Lay-Delegates of Parishes and Churches, are requested to attend. Divine Service will commence at half-past 10 o'clock.

FREDERICK DALCHO,
Secretary of the Convention.